# WESTERN RECORDER.

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## Communications.

*For the Western Recorder.*

### DUTIES OF CLERGYMEN.—*No. XXIV.*

REJOINDER CONTINUED.

MR. EDITOR—Before entering upon the remainder of Job's communication, which relates to the subject of revivals, I beg the privilege, for one brief moment, of objecting against the objector. This I shall endeavour to do with the most perfect good nature; for my aim is not to irritate, but to convince.

In the first place, I object to the manner of this writer. He is too impatient, too positive, too irritable, for one of his signature; and quite too hasty in his assertions and decisions.

In the second place, he seems to suppose, that because Eliphaz had something to say of a discriminative nature, about "revival men," he was therefore bound to go thoroughly into the whole subject of revivals. This I infer from the fact, that he is continually accusing us of the omission of topics in the discussion.

In the third place, I would just ask, how could Job know that we should not have supplied the omissions of which he complains, before finishing the discussion. And—

Finally, I would ask him to consider seriously, whether while prompting us on the subject of omissions, he has not been equally in fault, even on his own principles? Allowing it to be true, that we had not so much as once glanced at the subject of abuses, (which of course *is not* true), how would this excuse him in confining himself *exclusively* to that subject. Is it right for one to be continually dwelling upon false features, without giving a clear and prominent exhibition of those that are true? Such management, on any other subject, would be deemed preposterous. Common as it sometimes has been, with men who call themselves the friends of revivals, it seems to me to convict them of being enemies, instead of friends. Supposing Job, as a professed connoisseur in paintings, were to come out with his long recitals of defective proportions, bad positions, figures, faces, &c. without dwelling at all on the beauties which were discoverable in the existing specimens—would not every artist set him down for certainty as an enemy? Or if, while a politician in the best of times, when men are generally honest, he were, as a declared friend to an existing administration, to be continually cautioning the public against the eccentricities, mistakes, faults and crimes of rulers, without bringing up their opposite good qualities and virtues in glowing contrast—would not his friendship be universally considered as a mere pretence? And who would trust an advocate at the bar, that should even once admit that there were difficulties in the case of his client, while he yet failed to place the favourable circumstances of the case in a striking point of light?

Or, to come nearer home: Luther was a great reformer, who had nevertheless many eccentricities, faults, and remaining errors, about him. Suppose that Job had lived in Luther's time, and pursued his present policy of exclusive fault-finding—would he not have been taken as an enemy to the cause of reformation? Undoubtedly he would.—Luther had hundreds of enemies to a single friend. The former would of course speak freely and publicly of his faults; but the latter would go to him in person, if he wished his amendment; or if compelled to speak in public respecting him, he would give great prominence to his virtues, and show by all means his warmest attachment to the cause of reformation, in which Luther was so deeply and successfully engaged. Any thing short of such conduct as this would have served to cast his influence wholly into the scale of opposition. Mere assertions of good will, in such a case, would only serve to render his influence the more mischievous.

Or to come still nearer home: Had Job pursued his same course of management in the revivals in Edwards' day, he would have been equally culpable. The very fac-simile of such a character as his is to be found in Edwards' writings, under the description of cold-hearted ministers, who oppose the blessed work of God. He says expressly, "If we are abundant in insisting on and setting forth the blemishes of the work, so as to manifest that we rather choose and are more forward to take notice of what is amiss, than what is good and glorious in the work," then, "instead of coming to the help of the Lord, we shall actually fight against God." This language is directly in point; and if Job thinks it too severe, he has no other alternative but to accuse the excellent Edwards of "censoriousness and denunciation."

It has been freely admitted, that every religious excitement is not a *genvine* revival. Yet at the same time it must be remembered, that since the Spirit of God employs more or less of human instrumentality in revivals that *are* genuine—blemishes and defects and abuses must be expected, more or less, to show themselves in connection with fallible men; and to be continually exposing these in public, without bearing still stronger and far more decided testimony in favour of the things which are right, and desirable and glorious in their results, is evidently, according to every principle of common sense, directly taking sides with the enemies of the cause, and upholding them in their opposition. No declarations of personal attachment to the cause will here be of the least avail. They will rather serve to heighten the mischief, inasmuch as the admissions of a professed friend will be taken for more decided testimony than the accusations of an acknowledged enemy.

These things premised, I would now observe, that it was not in the original plan of these numbers to go into a full discussion of the subject of revivals. If, therefore, on the one hand, we were necessarily led to pass unnoticed some of the acknowledged traits of a genuine work of the Holy Spirit, we were consequently bound, on the other hand, not to detail all the evils and imperfections that have ever been witnessed in connexion with such a work. Such things belong properly to a full discussion of the subject, and not to the off-hand dissertations of a weekly journal. The chief things intended in the articles which Job alludes to, were, to advocate the cause of revivals generally against the attacks of real enemies and misguided friends, and to exhibit plain, intelligible marks of discrimination between revival men and anti-revival men; so that those who are not thoroughly acquainted with the subject might readily understand the difference. In doing this, it was of course necessary, in the first instance, to exhibit the general merits of the subject, and guard your readers against those particular dangers which are the most trying at the present day; and afterwards to dwell chiefly on a few prominent circumstances of a distinct character, which were directly to the subject in hand. All this the writers associated with me had in their own minds intended to accomplish; and had it not been for the interruption of your patient correspondent, the design would by this time, perhaps, have been completed.

Here, then, your correspondent is furnished with an answer to all his inquiries relating to *omissions*, which should be deemed abundantly satisfactory. If *genuine* revival men are "continually guarding against abuses"—"false fires"—"mixtures of impurity"—"false affections"—"extravagances"—"devices of the adversary"—"censoriousness"—"denunciation"—"harsh and irreverent language"—"rolling, stamping," &c.; anti-revival men, ostensibly at least, are doing the same thing; and if there is any very *palpable* difference between the two parties, in this respect, it is that particular one which has been already noticed. The one party are doing their work in a private, kind and gentle manner, which is the only effectual one; while the other, by presuming to do it in a more noisy and public way, are virtually joining hands with the adversary, and indirectly increasing the evils which they are pretending to remove.

In every excitement, the grand question to be decided, is that which relates to its general character. Here the two parties are always at variance. The one goes, if possible, directly into the scene of observation, with an humble, meek, teachable frame of mind, carefully inquiring for the precious fruits of the Spirit. If these, after the most critical and prayerful examination, are not to be found, he pronounces the work without hesitation to be spurious, and endeavours at once to counteract it, by inculcating a better kind of management in the application of means. And if he discovers the fruits of the Spirit mingled with any uncommon measure of human imperfection, he endeavours, with a trembling hand, gradually to separate the precious from the vile; not thinking by any means to root up all the tares of indiscretion and animal feeling, lest he should "root up the wheat also."

The other party usually stands back at a distance, full of suspicions and surmises, catching at every idle report, making up his mind by *external circumstances, as they are detailed* to him; and he thus generally comes to a conclusion that the work is spurious. Or if he goes for once or twice into the scene of operations, he goes with a mind but ill-prepared to make accurate observations. Even then, he reasons more from the existence of human imperfections, than from any acknowledged tokens of the divine presence. His feelings are wrong, his prejudices unfavourable, and his mode of reasoning wholly inapplicable.

Here, Mr. Editor, with the omission of some circumstantials of a minor nature, is the precise distinction which has been drawn by Eliphaz—a distinction which is founded in the nature of things, which corresponds with universal experience, and not less so (if the circumstance may be deemed of any importance) with the whole tenor of Edwards' remarks on the same subject.

And now I appeal to you, Mr. Editor, to say, whether you have not seen many just such anti-revival-men as these—men, who whether really christian or anti-christian in their feelings, are doing, under the pretence of friendship to revivals, far more injury to the cause, than could be effected by all the machinations of its open adversaries. Standing as they do aloof from the work, they are not so much as suspected of occupying ground which is neutral. The enemies of religion are quick sighted to discover their position. They will not cease to interrogate them; and not only will every admission of the existence of improprieties be arrayed against the genuineness of the work; but the least stammering or hesitation about an answer, will be placed to the account of secret displeasure and disapprobation.

Were revival men, or their associates, to be convicted of crime, or heresy, or fatal delusion, or any thing else which could fix a positive stigma upon their christian character, the case would be very different. They might then, like one of old, be accused of blame before the multitude; but in general, the things which exist are nothing more than those mistakes, indiscretions, and errors of a minor nature, which are inseparable from a state of human imperfection; and which, after all, are not the least evidence against the real genuineness of the work, or the character of those who are engaged in it. These very things, however, always will be misinterpreted by wicked men and backsliders; and those who even indirectly give countenance to them, are therefore, of necessity, aiding in the work of oppositien. I repeat it, Mr. Editor, fearless of contradiction: Those who thus indirectly give countenance to the misinterpretations of wicked men, are of necessity aiding in the work of opposition.

It will be said that errors and abuses of a serious nature *do exist* in times of revivals. Admitted; but do they not exist also at other times? And are not the errors and abuses which are incident to a state of declension, still more serious in their nature and tendency? Christians are never more rational and consistent and discreet, according to the best interpretation of characteristics, than they are in times of revival; and for others to be then specially engaged in publishing their imperfections, argues direct hostility to the cause. Enemies to religion, being wholly dead to spiritual objects and motives, are not competent judges in the case before us; and the same may certainly be said of backsliders, and all professors who are carnally minded. Nor need we stop here. I insist upon it, that the strong position which Eliphaz has taken in regard to real Christians, is entirely defensible. Men who are unaccustomed to deep feeling themselves, or unacquainted with it in others, are not the ones to *enact discretionary rules for regulating the expression* of deep feeling. They are necessarily liable to misjudge about the character of a powerful excitement. For a time, at least, they will be suspicious; they will attach undue importance to the whole catalogue of circumstantials; and unless they at length get into the dust of humiliation, and become quiet learners in this higher school of heavenly influences, they will in all probability be led to misinterpret appearances, and think themselves justified in questioning the genuineness of the work; and thus lend the influence of their christian character against it. Evidences of genuineness are always sufficient and at hand; but good men are not always ready to recognise them. At best, they see spiritual objects but dimly; and at times they cannot really discern their right hand from their left. Let them beware at such times, "lest haply they be found fighting against God," whilst they vainly imagine that they are doing him service.

What would have been thought of the sons of the prophets in Jonah's day, had they followed him into the streets of Nineveh, to tell the repentant citizens of Jonah's recent rebellion! What if the apostle Peter, on the day of Pentecost, had been accused before the multitude of his recent crime in denying his Master, and of cursing and swearing that he knew him not! Would not such accusations, under such circumstances, have been directly aiding the cause of opposition? Yet, here, there was crime which had been recently committed before the public eye; and had the eleven brethren been standing aloof from Peter, they might have been questioned, and been obliged to answer to charges which at such a time would not have been appreciated; and thus the work of God might have been hindered. Surely, then, if crimes which have been repented of and forgiven are not to be spoken of, at all times, before the enemies of religion, Christians ought to beware how they speak of the mere imperfections of their brethren, in seasons of the outpouring of God's Spirit. Let discipline, correction, advice and instruction be duly administered; but let it be done in a proper time, and under favourable circumstances. There is no need of consulting with those who reject the Saviour, on such questions as these; and those who do so are evidently standing on the adversary's ground.

The distinction, then, which has been drawn between revival and anti-revival men, is broad and palpable; and though Job should cover his whole head with dust, he could not fail to perceive it.

The most serious accusations of a positive nature which Job brings against Eliphaz, are those of judging of feelings by the quantity; making no difference between false and true affections; acting under the influence of the maxim—"the more opposition the better," &c. Those accusations will be duly examined in the next number.

Your's, &c. ELIHU.

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We give place to the following statements and inquiries; not because the persons to whom they might in any case be supposed to apply are really entitled to a hearing; but because a little disinterested advice might possibly be useful to them:—

*For the Western Recorder.*

### A HARD CASE.

MR. EDITOR—I am an unhappy man, and I take the liberty to state my grievances to you, in the hopes of obtaining some advice from you, or some of your correspondents, that may relieve me from my embarrassment and difficulty. No small number of years since, a minister was settled in the neighbourhood of my residence, and laboured some time, before I went near his meeting, or paid any attention to religion. But at length I heard of a revival under his preaching, and was inclined from some motives to go once to his place of worship. Here my attention was called up: I thought I never heard such preaching before: I became deeply interested on the subject of religion, and deeply exercised for some time; till, at length, I indulged a hope that I had passed from death unto life, and went and joined myself to the church under his pastoral care. In this connection I walked quietly and happily for a number of years. But still I thought I discovered some things wrong occasionally in their sentiments and practice, and at times complained and found fault. I was disappointed some, and not a little mortified, that I was no more noticed upon a particular occasion, when the church chose officers. But no open rupture took place between us, till the late commotions in this part of God's heritage, about things in themselves considered of no great importance. Here I fell out with my pastor; and I resolved to make one strong effort to procure his removal from his station, and to have his place supplied with one more congenial to my wishes. As he was a man of some discernment, and had been useful and esteemed among his people, I was obliged to conceal my object; and sometimes my professions and practice were not a little at variance. However, I persevered in the undertaking, till I was discouraged, and satisfied that nothing more could be done to accomplish the end I had in view. Accordingly, I asked leave to withdraw and to unite with another church, and with some difficulty obtained permission. During this struggle, Mr. Editor, you can hardly conceive how much I suffered, from the disaffection and alienation of my best friends, their admonitions and rebukes, anxiety of mind, lying awake in the night, and concern about the final termination of the undertaking. My mind was "ill at ease," and had very little enjoyment in the things of religion. The new connection which I formed has proved very unhappy. I liked my new minister for a time; but after a more intimate acquaintance with his sentiments and practice, I am constrained to say I am wholly dissatisfied. I have accordingly resolved to withdraw from his ministrations; but where to go I know not. I am in great perplexity. There is no church, minister or people, with whom I can cordially unite. Now what I want to know of you, Mr. Editor, is, whether I am to look upon my disappointment and unhappiness in my second connection, as a frown of Providence upon me for my misconduct, and the injury I did to my pastor in my former connection. Certain it is that I have not prospered. Another thing I want solved—Whether I am so difficult in my constitutional make, and so prone to indulge this disposition, that I cannot be contented any where; or whether the churches and ministers are not in the wrong. ERIS.

REMARKS.—To leave one church and go to another is not sinful or improper, if the motives for so doing are right; nor should the troubles incident to such an occurrence, be always considered as a special frown of Providence on the transaction. Nor yet is it always to be necessarily inferred that ministers are in fault, or that the person concerned possesses an unhappy temperament of mind. The question is, on the *motives* which led to the transaction. Here is the place for "*Eris*" to begin: and if I mistake not, a careful investigation will lead to sad discoveries. According to his own confession, if I understand him, he has almost from the first been displeased with sound doctrine, and desirous of personal distinction and improvement. These are dark marks against him. He has need to examine the foundations of his hope; lest they should at last prove as the "spider's web." The real Christian loves sound doctrine; and so far is he from being lifted up with the vain wish of distinction, that he is humble, retiring, self-suspicious—really esteeming others better than himself. A spirit of true meekness and humility would be of much service to Eris.

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The following has been communicated to us, as a copy of a speech which was delivered at the Cornwall school, by one of the natives of the Sandwich Islands, soon after the death of Obookiah. It was blessed to the hopeful conversion of a visitor who was present at the time, and who has since departed from the land of the living:—

### AN ADDRESS DELIVERED AT CORNWALL, ON THE DAY OF INAUGURATION.

Such, respected friends, is an example of the employments and pleasures of our native islands. Pleasures like these, or those more debased, are all that we can boast. Pity us, then, O our friends, and help us in our preparation to go and make known the blessings of civilised life to our wretched countrymen. Help us whilst we prepare, under the direction and blessing of God, to go and tell them of the precious religion of Jesus Christ, and to point them to the ways of pleasantness and the paths of peace, that lead to the heavenly Jerusalem. O! when will the time arrive, when the inhabitants of the Sandwich islands, like those of favoured Otaheite, shall cast their idols to the moles and to the bats, and worship the only living and true God; when they shall forsake their low and degrading views, and clothed in the purity of the gospel, become the humble and happy followers of the Lamb? We hope the time is not far distant. May some of the unworthy youths, who have experienced so much of your kindness, soon be prepared to go and publish to them the glad tidings of salvation. He whom we thought was to go forward in this blessed work, has been taken away. We trust he has gone to heaven. We were all grieved and disappointed; our hearts were broke. But God knew what was best. It is all right. But although he is gone, he has not forgotten his countrymen; nor has he less interest in the exertions which are made for their salvation than when he was on earth. His spirit, perhaps, is now with us, and will continue to attend us whilst we prepare for the mission; and when we take our departure, and enter upon our labours, it will be commissioned, as our guardian angel, to go with us, to counsel, encourage, and protect us. Withdraw not your aid, dear friends, because the worthiest of our number is taken away. On this account more do we need your assistance and your prayers. Help us and pray for us; and we hope we have those still left, who in return will pray for you. We hope your expectations will not be disappointed. Some of our number may yet be fitted, by the grace of God, to be the messenger of salvation to our poor countrymen. May you be abundantly rewarded for the good which you do to us. We thank you—we most sincerely thank you, for what you have done. May none of us prove unworthy of your patronage. May the institution to which we belong, supported by your charity, stand and flourish till Christ shall commence his universal reign upon the earth. May it be a part of the means that God will use in bringing forward the latter day glory of his church; when the everlasting gospel shall be preached to every nation, and kindred, and tongue, and people; and when all the islands of the sea shall receive his law, and all the ends of the earth shall flow unto Christ Jesus, and be saved.

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*From the Rochester Observer.*

### A CALL FROM THE WEST.

*A Call from the feeble Churches in the West to their abler Sisters in the East.*

BELOVED IN THE LORD—We thank you for the money and for the prayers which you have generously given us, and we hope that they may be increased ten fold. We pray that he who takes what is done unto the least of his disciples as done unto him, will reward you, and that he will dispose us, when we shall become able, to benefit others in a similar way. But, dear sisters, there is one other want which greatly presses us, which we think you can supply without much damage to yourselves. We want some of your able members to come and settle with us, to assist us with their influence, their counsel and their prayers. We need them the more because we are without pastors, and in many cases our members are young and inexperienced. We hear that the Lord has blessed many of you with his Spirit, and so increased your numbers that you contain a hundred members where we have only ten. If it is the language of their hearts, as we suppose, "Lord what wilt thou have us to do," and their desire to do the most good while they live, we hope they will take it into serious consideration whether it be not the duty of some of them to come into these less cultivated parts of the vineyard, where the cause of Christ suffers for the want of labourers. Should they come here, their loss would not be sensibly felt to you, while they would afford us great assistance. They would be useful members of our churches, could help carry on our meetings and Sabbath schools; they would increase the influence in favour of religion, do much by their example to discountenance a profanation of the Sabbath, and to change the tone of society. Their services would be valuable in defending the truth, which is apt to be reviled when its advocates are few. They would assist in erecting houses for public worship, and in supporting the gospel, and in some cases so encourage those that have gone before them and borne the heat and burden of the day, as that they would soon have a minister of their own, and not be dependent on you for farther assistance. We fear that too many of you think it improper for church members to go into destitute regions; but are not Christians the salt of the earth and the light of the world, and should they not therefore be scattered abroad? Unless pious persons go into the new settlements, there will be none to receive missionaries, or to be members of new churches. Many of those who have already come among us, have been highly useful; far more so than they probably would have been had they remained at home; and future generations will bless them for planting the standard of the Redeemer in these regions of the west. Your sisters, in

HOLLAND PURCHASE,
MICHIGAN,
OHIO, AND OTHERS.

*To Christian Friends in New-England, New-York, New-Jersey, &c.*

Religious newspapers in the eastern and middle states are requested to publish the above.

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Lord Chatham never allowed a day to pass, "without reading a chapter in the bible with his family."

# Religious Intelligence.

## RELIGION IN KENTUCKY.

It is probably known to our readers, that the state of religion in Kentucky is generally low; that the presbyterian churches there are small and scattered; and that owing to this circumstance, recourse has long been had to occasional meetings of several days continuance, embracing ministers and congregations, collectively, for many miles distance. The practice first grew out of circumstances which seemed to call for it; and it has since been apparently attended with good results. Such a powerful concentration and continuance of means have often, it is believed, been attended with the sudden and copious outpourings of God's Spirit, in the quickening of his own people and the saving conversion of sinners. Were the passions chiefly to be addressed in such meetings, without keeping the great doctrines and duties of the gospel continually in view as the basis of feeling, there would be great danger of enthusiasm, self-deception, false zeal, and spurious conversion.—But these dangers are understood, and it may be presumed, that they are provided against with vigilance and discrimination.

The last *Lexington* Luminary gives an account of a "four days" meeting at Nicholasville, held on the 5th, 6th, 7th and 8th ult. which "was attended with many circumstances of a very solemn, deeply interesting, and encouraging nature." On the Sabbath, the concourse of people was so large, that not one-third could find a seat in the new meeting-house; so the assembly divided, and held worship in three different places. At the close of the meetings there were nearly an hundred trembling inquirers, several of whom obtained hope soon afterwards.

The meeting of the Synod of Kentucky, at Danville, where there has been a revival for more than a year past, seems to have been attended with circumstances still more deeply interesting:—

"God's ministering servants and people appeared to be in a very unusual degree endued with the spirit of prayer and supplication; and the almighty power of convicting and converting grace, was manifest in a most glorious manner. From the very commencement of the meeting, sinners were seen weeping, and trembling, and inquiring with deep anxiety, what they must do to be saved. During the process of the meeting, about sixty souls professed to have obtained the pardon of their sins, and an interest in the Saviour. Thirty-three of these were added to the Danville church. The remainder were from the bounds of other churches. Besides these, we suppose at least 50 others, on the last evening of the meeting, appeared before the pulpit, as anxious and inquiring souls."

The same paper, under the head of "quarterly meeting of the West-Lexington Presbytery," gives notice, that "a four days' meeting, or long Sabbath," will be holden on the occasion; and says—

"These meetings are designed altogether for religious worship; and from what we have recently seen and felt at Nicholasville and Danville, we have reason to hope that our God is about to pour out upon us, and upon our dying fellow men around us, a shower of divine grace, in answer to the prayers of his people."

If such meetings are necessary, and the best in their arrangement that circumstances will admit of; then it might be expected that they would frequently be attended with such results as have been above detailed; and for ourselves we see no reason for hesitation about giving place to them in our columns, notwithstanding we are persuaded, that camp-meetings, under different circumstances, have often been attended with disastrous consequences. The meetings we are speaking of are not peculiar to Kentucky, but are common, we believe, among presbyterians in several of the southern and western states, and in some parts of Scotland and Wales. If we mistake not, the rudiments of the same plan, a little modified by circumstances, are also to be seen in the conferences of churches in the New-England states, where, if the people had to make journeys for the purpose of meeting, and had not the advantages of large houses of worship, they would be under the necessity of managing somewhat after the manner which is above alluded to.

We quote from the same paper, the following extract from the narrative of the Synod of Kentucky:—

"Among the churches which have shared during the past year, the more especial influences of the Holy Spirit, may be numbered the churches of Harrodsburg, New-Providence, Paint-Lick, Silver-Creek, Buffaloe-Spring, Hanging-Fork, Lebanon, Springfield, Harmony, and Danville; all of which are within the bounds of Transylvania Presbytery. It is well known to the churches, that a revival of religion has been going on in Danville and its college about eighteen months. It appeared indeed measurably to have subsided previously to the present meeting of Synod; but shortly after Synod commenced its sessions, the work was greatly increased. The whole number added to this church during the last year, on a profession of their faith, and independently of those added during the present sessions of Synod, is seventy. The whole number who profess to have obtained hope during the present meeting of Synod, is sixty. Of these, 33 were united with the Danville church; the remainder will unite themselves with the churches within the bounds of which they severally reside.

"Other congregations, and in other Presbyteries, have enjoyed, since the last meeting of Synod, the special operations of the Spirit, though not to the same degree with those mentioned. * * * *

* "In some of the churches under our care, there is prevalent a degree of coldness in religion, that is alarming. Gladly indeed would we conceal the nakedness and barrenness of the church, lest the uncircumcised triumph over us; but candour and the hope that the church may be induced to rouse herself from her lethargy, and call upon her God, constrain us to mention them. O that the quickening influences of the church's comforter, which is the Holy Ghost, may be breathed upon her, that the works of her hands may be established, and the beauty of the Lord her God be upon her."

## UPPER CANADA.

The Rev. Dr. Strachan, archdeacon of York, U. C. has published a statistical account of the ministers and churches of Upper-Canada, from which we make the following abstract:—

*The Established (Episcopal) Church*, has 30 clergymen, one Lutheran under consideration; 58 places where there is worship held, 31 of which are regular parishes, and 27 have service occasionally; besides which the missionaries itinerate in the new settlements; 48 churches built or building.

*Independent or Presbyterian Order*, have six ministers, who occupy as many places. Of these ministers, two are from the United States, viz. R. M'Dowell, and W. Jenkins.*

*Kirk of Scotland* has two ministers, and four places for preaching, two of which are vacant.

*Methodists.*—Number of circuit preachers not ascertained; supposed to be between 20 and 30. The other denominations have very few teachers.

* To these add Mr. Foote, Kingston.

## NEW-YORK BAPTIST STATE CONVENTION.

The annual report of the Board was listened to with much interest. Between 60 and 70 Indian children had received instruction in the schools, and more than 160 converts had been baptised by the missionaries, and to thousands of the destitute the gospel had been preached. The evident marks of divine favour which had attended the labours of the missionaries, both stationary and travelling, could not fail to excite strong emotions of gratitude, and draw the bonds of love and union in this body stronger and stronger.—The sum raised last year was near $5,000, and many calls from the destitute for help were left without aid. It was resolved to make an effort to raise $6,000 the coming year, that the sphere of our benevolence might be extended. This, no doubt, can be easily done, if the plan which will be shortly presented to the consideration of the churches and associations, shall be adopted. This plan contemplates the equalization of burdens, and invites the deacons to some more exertion than they have been accustomed to. By this plan, the employment of agents is to be saved.

## SYNOD OF NORTH-CAROLINA.

This Synod met on the 3d ult. and adjourned on the 6th. Religious services were performed three times a day, with great appearances of solemnity. The congregation on these occasions was "large, serious and attentive; and there was good cause for believing, that through the blessing of God, lasting impressions were made on the hearts of many." There were present 37 members and 13 elders. The deliberations were conducted in the spirit of meekness and unanimity. A rich communion season was enjoyed by 400 participants. The accounts given on the state of religion presented many circumstances of encouragement, as to the increase of vital godliness. A resolution was passed in favour of establishing Sunday school county unions throughout the state, all auxiliary to the National Institution; a similar resolution in favour of bible societies; and one to promote the sanctification of the Sabbath.

## CAREY STATION.

Rev. Isaac McCoy, missionary at this station, among the aborigines, 100 miles west of Fort-Wayne, states, that there are at present 90 Indian youths in charge of that mission, 30 of whom reside at Grand-river. The members of the school are making general improvement; and a *very few* among the natives appear to have become truly pious. Yet it seems, that "the natives, taken as a whole, are positively perishing," in the midst of the most awful degradation.

We gave week before last, under the head of obituaries, an account of some of the death-bed exercises of the late Dr. Payson, as condensed from the columns of the Christian Mirror. From the same source we derive the following, which is the last letter he ever wrote:—

*September 19th*, 1827.

DEAR SISTER—Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for several weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me; its breezes fan me; its odours are wafted to me; its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float, like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine on a sinful worm. A single heart and a single tongue, seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion.

But why do I speak thus of myself and feelings? Why not speak only of our God and Redeemer? It is because I know not what to say. When I would speak of them, my words are all swallowed up. I can only tell you of the effects their presence produces; and even of these I can tell you but very little. O, my sister, my sister! could you but know what awaits the Christian; could you know only so much as I know, you could not refrain from rejoicing and even leaping for joy. Labours, trials, troubles, would be nothing. You would rejoice in afflictions, and glory in tribulations; and, like Paul and Silas, sing God's praises in the darkest night, and in the deepest dungeon. You have known a little of my trials and conflicts, and know that they have been neither few nor small; and I hope this glorious termination of them will serve to strengthen your faith and elevate your hope.

And now, my dear sister, my dear, dear sister, farewell. Hold on your christian course but a few days longer, and you will meet in heaven,

Your happy and affectionate brother,
EDWARD PAYSON.

*Church of Scotland.*—The committee of the General Assembly of the church of Scotland have addressed a circular to the people of Canada, requesting answers to some queries relating to the number of churches, ministers, members, &c. connected with their communion. The object is to obtain from the government, such provision as may be necessary for the erection and endowment of places of worship.

*Society for propagating the Gospel among the Indians.*—The Rev. Doctor *Porter*, professor in Andover institution, yesterday delivered a discourse in Chauncey-Place, before this Society. This is said to be the most ancient missionary society in the U. States. It was incorporated in 1787, forty years since, but was probably formed several years before that time.—*Ch. Watch.*

*Lieutenant Percival.*—The American Board of Commissioners for Foreign Missions, at their late meeting in New-York, adopted the following resolution. The committee appointed to consider the complaint of the prudential committee to the Secretary of the Navy, reported: Whereupon it was

*Resolved, unanimously*, That the Board feel, with deep sensibility and regret, the reported outrages and misconduct of Lieutenant Percival, of the navy of the United States, towards the missionaries of the Board at the island of Oahu, and the interesting natives of that island; and that this Board fully approve of the representation which has been made on that painful subject by the prudential committee to the Secretary of the Navy of the United States; and that the Recording Secretary transmit a copy of this resolution to the Secretary of the Navy.

*Ardent Spirits.*—The West-Lexington Presbytery, in Kentucky, have voted to recommend to all persons under their care, to abstain from drinking ardent spirits, *in every case*, except when it may be prescribed by a physician; and that each member of the Presbytery be requested to preach a sermon to his people, on the subject, as soon as possible. The evil of intemperance is blighting the whole land, and we are glad to see the only "infallible antidote" following it into all its recesses.—*Conn. Obs.*

*Gaming by Lotteries.*—The Appomattox Baptist Association has decided, that "if hereafter a minister or other member of the church, having been instructed upon this subject, should engage in buying or selling lottery tickets, or should hold it to be a christian privilege thus to act, *he should be treated as if he had engaged in horse-racing, card-playing, or any other detestable species of gaming.*"

*Education Society.*—At the quarterly meeting of the Board of Directors of this Society, on the 10th ult. twenty young men were received on trial—a larger number than has been received at any one meeting for nearly seven years. Several applications were deferred. The Board voted that the character and standing of *five* young men are not such as to justify them in continuing their patronage.

*A Premium* is offered by the Princeton N. J. Sabbath School Union, for a tract on Sabbath Schools, best adapted to arouse ministers of the gospel to activity in promoting them. The premium is a copy of "Horne's Introduction to the Study of the Scriptures." Tracts must be sent to the editor of the S. S. Journal, at Princeton, in the usual manner.

*Medical, Law and Theological Students.*—It is estimated that there were in the different medical schools in the United States, last year, about 1700 students. The number of law students was estimated in 1825, at 1000; and the number of theological students is about 600.

The Presbytery of New-York & New-Brunswick, N. J. have decided to *erase* a section in their confession of faith, forbidding a man to marry his deceased wife's sister; the former by a unanimous vote. The Presbyteries of Ohio, Redstone, Winchester and Philadelphia have voted to retain the section.

It is stated in a late English journal, that the English and Foreign Bible Society have published the scriptures in one hundred and forty-seven different languages. The society has expended *six millions three hundred and twenty-two thousand five hundred and sixty dollars.*

A defence of the missions in the South Seas and Sandwich Islands, against the charges of the London Quarterly Review, was in the press at London, in September.

# Revivals.

Under the head of "Religion in Kentucky," in a previous column, it will be seen that during a short session of Synod at Danville, sixty hopeful instances of conversion are reported. Is not this without a parallel? The tedious discussions which usually take place at the meetings of Synods, have for the most part a very different tendency from that of the *immediate* promotion of revivals. There is something wrong in this. There should be more prayer, more unanimity, and a tenfold greater feeling of responsibility among individuals. When clergymen and delegates are thus assembled, their influence must and will be powerful. How important, then, that this influence be of the right kind, and be properly directed.

*Englishtown, Monmouth co. N. J.*—We have seen a letter from this place, which mentions the existence of a powerful work of grace, under the labours of Rev. H. Norton, late from Oneida co. N. Y. Among the number of subjects, between 20 and 30 united with the church at a recent communion season. Englishtown is situated in the midst of a region of spiritual death. Such a work has not before been known among the inhabitants.

*Bridgeton, N. J.*—An interesting attention exists in this place. On the 14th of October, 15 persons were admitted to the church, of whom 10 were young men between 13 and 17 years of age. At the previous communion, 15 were added, and many more are under anxious concern.

*Lexington, Ken.*—We will only, at present, entreat the friends of the Redeemer every where to remember Lexington, and its highly favoured but sinful inhabitants. We believe that the Lord has begun a good work in this town, and neighbourhood; and we would say to our christian friends, at a distance, "*Help, men of Israel, help,*" with your prayers.—*West. Lum.*

*South-Carolina.*—We continue to receive from our interior, accounts respecting the prospects of Zion. At a late meeting of the church at Varennes, Pendleton, under the care of the Rev. Mr. Foster, thirteen were added to the communion; twenty-four joined the anxious class, which has since increased to 28; and this number was judged to be not one fourth of those who went from the meeting under deep serious impressions. It was a three days meeting; and the people were seen returning to their homes literally weeping as they went. "I never saw," says the writer, "a meeting close so solemnly." The Spirit of the Lord is here; nothing is wanting save a labourer, to devote his whole time to the harvest."—*Ch'ston Obs.*

*Extract of a letter from Camden, dated 9th inst.*—"I returned from Black-River Mount-Zion church yesterday, much gratified with my visit. I witnessed a sight which I fear I shall not witness again. Sixty-seven persons, forty-two white, and twenty-five coloured, of all ages, from ten years old to sixty, mostly young men and young women, admitted for the first time, to the sealing ordinances of our church. The meeting continued from Friday till Monday, and was numerously attended, and a more solemn and attentive congregation is seldom seen."—*ib.*

*Revivals in Reformed Dutch Churches.*—The good work of grace, and the refreshings of the reviving Spirit, go on in the Dutch churches in divers places. Many have been added to the church at Glenville, at both the churches in Albany, and in Wynant's-Kill, lately. And the intelligence received from time to time by the Board of Managers of the Missionary Society of the reformed Dutch church, from every one of their missionaries, is very favourable. Their meetings were crowded and solemn, during the last winter, notwithstanding the severe drifts of snow, and during the whole summer. The young and old begin to inquire after the Lord God of our fathers. It cheers our hearts, and it encourages us to increasing diligence and perseverance in sending out the gospel to the destitute places of our reformed Zion.—*Ref. Dutch Mag.*


# WESTERN RECORDER.

UTICA: TUESDAY, NOVEMBER 20, 1827.


*Reinforcement.*—We last week mentioned, that the reinforcement for the Sandwich-Islands embarked at Boston on Saturday the 3d inst.—We learn from the Boston papers, that on the Wednesday evening preceding, "they were commended to the grace of God by religious exercises in Park-street church." Mr. Stewart, late of the same mission, was present, to greet the new helpers in an affectionate address." The number of the reinforcement, embracing four ordained clergymen, a physician and a printer, with their wives—four single females, and four educated natives, (who are not particularly under the direction of the Board), is TWENTY. The Recorder & Telegraph gives the names, &c. as follows:—

*Ordained Clergymen and their Wives*—Rev. Jonathan S. Green, Lebanon, Ct. Mrs. Green, E. Haddam, Ct. Rev. Lorrin Andrews, Vernon, Ct. Mrs. Mary Ann Andrews, Washington, Ky. Rev. Ephraim W. Clark, Haverhill, N.H. Mrs. Mary K. Clark, Mount-Vernon, N. H. Rev. Peter J. Gulick, Freehold, N. J. Mrs. Gulick, Lebanon.

*Physician and his Wife*—Dr. Gerrit P. Judd, Paris, N.Y. Mrs. Laura Judd, Clinton, N.Y.

*Printer & his Wife*—Mr. Stephen Shepherd, Johnstown, N.Y. Mrs. Shepherd.

*Single Females*—Misses Maria C. Ogden, Woodbury, N. J. Mary Ward, Whitesborough, N.Y. Delia Stone, East-Bloomfield, N.Y. Maria Patten, Lancaster, Pa.

*Sandwich Islanders*—John E. Phelps, Henry Tahetee, Samuel J. Mills, George Tyler.

The missionaries at the Sandwich-Islands, have, as we are informed, for some years been of the opinion, that unmarried females can reside in their families, with great advantage to the cause. As helpers in the discharge of the domestic duties, they may do much towards preventing that injury to the health of the married females, which there has been hitherto so much occasion to lament. They may, also, render themselves greatly useful to the native females, in the schools, in the female prayer-meetings, and in all the walks of social intercourse.

The company have taken passage in the ship Parthian, Capt. Blinn, bound directly for the islands.

*Latest from Liberia.*—Accounts have been received up to August 28. Mr. Ashman had been very dangerously sick. The colonists in August were affected with ulcerous sores. An infirmary for invalids had been established. The ship Norfolk had arrived with 142 new emigrants; all of whom but 20, found almost immediate employment adequate to their support. Schools flourish—all children being *required* to attend them.

*Religion in Ireland.*—The readers sent out by the Baptist Irish Society, meet on the one hand with increasing opposition from the Catholics, who, in some instances "go from cabin to cabin, destroying all the copies of the word of God they can find;" and on the other hand, they feel great encouragement in the continually increasing interest which is manifested by those who hear the word. Multitudes, it is hoped, have passed from death to life.

The success of the Baptists in this field of pious enterprise has called forth the vigorous exertions of other denominations; so that the religious prospects of Ireland are beginning to assume a most cheering aspect.

*Spain.*—What must be the religious prospects of a country, where the priesthood are universally bigotted, and the people held in ignorance and superstition; where, owing to the distractions of the civil government, one party are becoming extensive depredators on private property, and the other are driven to continual robberies, in self-defence! Probably, with the exception of the subjects of the Grand Turk or the cannibals of New Zealand, there is not at the present moment a people on earth, whose moral condition is more deplorable than that of the inhabitants of Spain. That country is perhaps feeling the vengeance of God, for her former cruelties in South-America. Certain it is, that she suffers justly. Yet, is she not entitled to some measure of christian sympathy? Why is it that her case is seldom if ever mentioned in the journals of the day, or at the monthly concert?

*Enquiries, to be answered.*—Our readers will recollect, that agreeably to the request of the General Assembly of the Presbyterian Church, the Albany Synod, at their late session in this village, passed a resolution, earnestly recommending to the several churches of that body to furnish, before the close of the present year, and forward to Rev. Gardiner B. Perry, Bradford, Essex county, Mass. a historical sketch of the societies under their care. Mr. P. has issued a circular on the subject, requesting definite answers to the following enquiries:—

1. When was your church formed?
2. What led to its formation?
3. When was it united with the Presbytery?
4. Of how many members did it first consist; and how many are there now, male and female: Upon what condition are members admitted: How large is the congregation?
5. What has been the general state of religion; and what causes, internal or external, have more immediately contributed to its increase or decrease?
6. Has the church made any particular provision for the instruction of the children of its members; and what are the literary privileges you enjoy?
7. What charitable institutions have you; and what charitable operations does your society particularly encourage?
8. Who was your first minister: When was he settled: How long did he continue: What was his character, manner of preaching, and pastoral instruction: Have any of his sermons or other works been printed? Do they throw any light upon the history of the church: If so, can you send a copy, or give information where one can be had?
9. Who was your second minister? and so as in the 8th enquiry.
10. Have there been any other persons in your church or society, whose personal exertions or writings have had a distinct and obvious bearing, good or bad, upon the state of religion: If so, will you give account of them?
11. Has your church or any member of your society, any books, records, letters, or other documents, which cast any light upon the history of the presbyterian church in any part of the country: If so, can they or a transcript be sent?
12. Has your place given birth to any ministers or other persons of distinction in the church: If so, who; and where has been the sphere of their action?

The circular requests that the answers be communicated as speedily as possible, free of postage, either to himself or to Dr. Chester, of Albany; and closes with the following postscript:—

"I would observe, because it may serve as an additional reason why the returns should be made in full, and also forwarded as soon as may be, that it is my intention to make out my report in such a manner as to have it embrace the history of the Albany Synod, and of presbyterianism in New-England—with the intention, if encouraged by the Synod, to commit it to the press; the work to be drawn up in such a manner as to present separately the history of each society; and this to be followed by a general survey of those circumstances which are of common interest."

*Resolutions of the Synod of Kentucky.*—This Synod, at its late sessions, passed resolutions, warmly recommending to all the members of its churches to discontinue the use of ardent spirits, except when prescribed by a physician; and that each of the ministers of the Synod preach a sermon to their several congregations on this subject.

Ought not other Synods, as well as presbyteries and churches, to go and do likewise?

*A good One.*—The Anti-Universalist says, that—"The Hollis Professor in Harvard Unisity has shown himself by his writings to be a Universalist; and because he has on this ground been charged with universalism, Unitarians complain that he has been slandered; an indirect admission that universalism is a scandalous doctrine."

It must be recollected, also, that the chafed party *do not bring any proof* that their favourite professor is *falsely accused.*

We coincide entirely with the views expressed in the following article; and we are far from being alone in our opinion:—

*For the Western Recorder.*

MR. HASTINGS—Soon after the appearance of Dr. Porter's letter, respecting the revivals in the western part of New-York, I took the liberty, through the medium of your paper, to express my wish that our western brethren would take no notice at that time of Dr. Porter's letter, or of Mr. Nettleton's review of Mr. Finney's sermon. I stated as a reason, that a train of moral causes was in operation, which would bring the truth to light. I observed, that our western brethren had manifested much forbearance, in not correcting false reports which were circulated by letters, pamphlets, &c. I think patience has now had her perfect work, and forbearance is no longer a virtue. The Christian Register, a unitarian paper in Boston, on the 13th ult. published Mr. Nettleton's letter to Mr. Aikin. This is one of the letters alluded to in the extract of Dr. Beecher's letter, published in Troy last March. It is certainly a curious fact, that these letters should come to the public eye in this way. The more discerning may begin to suspect that there was cause for certain resolutions at the New-Lebanon convention,

which some did not vote for, because "they were not called for in the course of divine providence."

When I was in your region of country, I saw a copy of a letter, which some of the members of Oneida Presbytery addressed to Mr. N. requesting him to publish this very letter which is now first published in Boston. The reasons assigned, if I remember, were, that Mr. N.'s letter contained false statements; that they had been contradicted and explained to him, and still Mr. N. was circulating this letter to the injury of Mr. Finney, and those ministers who supported him; and that sooner or later it would probably fall into the hands of opposers, as Dr. Beecher's printed extract had done, and they would publish such parts as they pleased. The letter to Mr. Nettleton also contained some extracts from letters of Mr. Finney, which breathe an excellent spirit, and shed some light on this mysterious business. That letter ought to be immediately published. The public have been kept in darkness long enough. The New-Lebanon convention excited considerable interest, and elicited some truth. But public expectation was not realized. Those "*documents*" alluded to in the proceedings excited public curiosity. I presume this letter of Mr. N.'s is one of those documents, and the letter of Oneida Presbytery another.

After such inflammatory matter has been thrown upon the public mind, as is contained in Dr. Beecher's printed extract, Dr. Porter's letter, and this letter of Mr. Nettleton, justice to yourselves, to the public, and to the cause of Christ, demands a more full disclosure of facts than has yet been made. A TRAVELLER.

The following seems to have been intended as a kind of general circular:—

*From the Albany Christian Register.*

SABBATH.

Mr. Editor—We have many complaints against our city for the sin of Sabbath breaking; and indeed we deserve all. It is humiliating to hear from the lips of our city physicians, of the scenes which in their visits they witness, and from men of the world, in justification of their course, the names of *any* professors of religion who lead in our prayer meetings, and who are recorded on our lists as patrons of all good plans, running to the wharves on the Sabbath to watch the arrival and departure of the boats. This is bad enough, but there is one thing, which, in this connection, I wish you to send over the whole union—*Much, very much of this Sabbath breaking which disgraces us, is chargeable to Christians from other places.* I cannot tell you how many I know, who are very devout at home, full of zeal, ever talking about the *deadness* of Albany, who come to and leave our city on the Sabbath. Among these, *church officers* have been found; and these are the men, who make terrible lamentations about the awful wickedness of Albany, and who moan most piteously concerning the unfaithfulness of our ministers. I ask, sir, is this a truly christian course? Is this the means of making us better?

Remarks.—If such things as these are done by the *green* trees, what must be done by those which are dry? If some of those who sigh over the abominations of the land, are, to their great disgrace, occasionally so far led astray as to be seen among the multitude of transgressors; what must we suppose is the conduct of those who still remain comparatively indifferent to these abominations? Alas, for the Sabbath, if even those who should have the highest regard for it, are found among the transgressors.

*For the Western Recorder.*

Manlius, *Nov.* 12, 1827.

Mr. Hastings—I send you the following account of the death of one of our Sunday school scholars. Perhaps you may deem it worthy a place in the Recorder.

R. Cushman, *Pastor of Presb. chh.*

Died, in Manlius village, Oct. 4, after a long and painful illness, *Harrison Stillwell*, son of Mr. R. Stillwell, aged 14 years.

The piety and early death of this lovely youth have very clearly illustrated the value of religious instruction to children. He had been a scholar in the Sunday school several years; and during the revival in this place two years ago, gave pleasing evidence of a change of heart. Although his parents and friends then cherished a strong confidence that he had passed from death unto life, they did not encourage a public profession of religion at that time. From the time of his conversion until his last sickness, nothing interesting occurred. There was however manifestly a change in him. At an early period of his sickness, he became sensible that he should die. Of his own accord he spoke of death and eternity—was sensible of his own sinfulness and unworthiness; but soon had very clear views of the atonement and righteousness of Christ, and of the fulness and freeness of his salvation. His sickness was long and painful. The agonies he endured can hardly be conceived by one who did not witness them. Through the whole he manifested the most perfect submission; a complaint never escaped him; neither did he betray a moment's impatience. During the intervals of most distressing spasms, he would often speak of the presence of Jesus. In his prayers, which were frequent and fervent, he always presented his own case as that of a miserable sinner, and seemed to lose himself in the fulness of Christ. He prayed for every member of the family separately. When asked if he was happy, he replied—"O yes, sweet Jesus: He is close by me; he holds out his arms to me. I shall soon be with him in heaven." It was melting to hear his prayers for persons around his bed who were not pious. He urged his young companions and classmates most feelingly to seek religion when young. He manifested the most tender affection for those that took care of him; particularly for his parents. He was pained that he caused them so much anxiety and fatigue. He prayed most fervently that God would bless them. When near his end, his father said to him—"My son, can you speak to me?" "*O yes, I can speak of Jesus.*" To his weeping friends he said—"Weep not for me, but weep for yourselves." He said, "I have often asked for a drop of cold water; but I shall soon be where are rivers of living waters flowing." Almost with his last breath, he sung—"*I am bound for the kingdom,*" &c. After his sight failed, he prayed—"O Lord, permit me to look back on earth once more, and bless my dear parents." Finally he said—"The glory of the Lord shines round about us;" and expired.

This is another instance of the value of Sabbath school influence, connected with that of pious parents. Under God, these means were instrumental in giving to this youth peace in death, and we believe glory in eternity. Said his pious mother—"I always esteemed the Sabbath school, but never so highly as now." Let parents remember, and *feel* too, that children can be *pious*. Let them direct all their instruction and their influence to this one point. Let teachers of Sunday schools also aim, first of all, to guide their pupils to Jesus Christ. Then the history of our Sunday schools would be interwoven with many instances of early piety.—Then, when the names recorded in the book of life shall be reckoned before assembled worlds, we should hear pronounced the names of the dear children around our firesides, and in our Sunday schools; and their immortal tongues would mingle in the anthem of redeeming love—"Worthy is the Lamb that was slain, and hath redeemed us to God by his blood."

## Political.

*FOREIGN.*

*Ecclesiastical Affairs of South-America.*—A short time ago, the Pope confirmed the bishops of Colombia, appointed by Bolivar, much to the displeasure of the court of Spain, and greatly to the gratification of the new republics of America. Ferdinand regarded it as an open and express breach of a sacred right vested in him; an act which wrested from his hands the last remains of his authority over the revolted colonies, and gave the countenance of the church to successful rebellion. The South-Americans have regarded their attainment of this object as a kind of acknowledgment of their spiritual independence, which they are sensible could never have been granted until the court of Rome had become entirely convinced that they were independent *de facto*. Indeed they have great reason to believe that their affairs are better understood by the holy see, since King Ferdinand's ministry is not implicitly confided in as formerly by the Pope. It was somewhere about two years ago, that he regarded the patriots of South-America as mere rioters and disturbers of the peace of the "Spanish colonies;" and actually addressed them as such in a circular letter, in which he called upon them to return, like dutiful children, to the obedience of the "powers that be," believing that the Spaniards had possession of the country, long after the peaceable establishment of the republican governments. The proof, however, of the actual independence of those extensive regions being now incontestible, and the danger being great of leaving their ecclesiastical affairs in the condition in which they were, it has lately been granted to the bishops of Colombia that they shall receive their confirmation directly from Rome; and this privilege has actually been conferred. The Spanish court, after taking a little time to recover from their excitement on this account, began to apprehend that the same course would be pursued with the other emancipated states; and we find by our late Mexican papers, that the subject is warmly urged in that country, and that immediate measures seem likely to be taken, to obtain a similar advantage on their behalf. Whether the recent accommodation of the temporary misunderstanding between Spain and Rome will postpone it, or not, it is a measure which we have much reason to believe, will, ere long be taken. It is the sure way for his holiness to secure a powerful influence in that rising quarter of the world, and can be taken without the risk of any danger, in the present powerless condition of the peninsula.—*N. Y. D. Adv.*

*Tigers.*—A circumstance which lately happened at Amherst island, shows that *nil desperandum* is a good rule in the most desperate circumstances. A tiger breaking into a shed in which a colt and a poney were sheltered, killed the former. The poney then attacked the tiger, and pummelled him so heartily with his heels about the head and ribs, that he knocked out some of the monster's teeth, and all his courage; for he had just strength enough to crawl to a nullah hard by, where he was found by the natives shortly afterwards, as he appeared so much bruised that he could hardly move. They accordingly fell upon him and killed him with bludgeons. Previous to this, five horses had been killed near the spot.—*India Gazette.*

*DOMESTIC.*

*The Election.*—Notwithstanding the Legislature have no voice in the choice of the electors of President, (unless indeed they should have the temerity to repeal the present electoral law, which is hardly probable), the recent election, particularly in the southern, eastern and middle sections of the state, has turned almost entirely on the presidential question; and Adams and Jackson tickets were nominated in every county. The party heretofore opposed to Governor Clinton, with probably a few individual exceptions, appear to have acted in concert in support of the Jackson tickets; and the powerful influence of Gov. C. has been also exerted in their favour, and in most instances has doubtless contributed largely to their success. The result is, that a large majority of the friends of Jackson are elected to the Legislature. Although it is not usual for this paper to meddle with political questions, perhaps some explanation of the circumstances which have influenced the result of this election may not prove unacceptable to our readers.

The probable cause of Gov. Clinton's interference may be stated in a few words. Among the leading friends of President Adams in this state, there are many individuals who are personally opposed to Gov. C. These, it is well known, procured the nomination of Mr. Rochester, a decided friend of the President, by the Herkimer convention, last fall. They supported him with zeal; and with the aid which they received from the party always opposed to Gov. C. and who readily supported any one in opposition to him, his re-election was all but defeated. These two parties having thus become identified in the election, it was impracticable to separate them in the Legislature; and the consequence was, that Mr. Van Buren, one of the most violent of the opposers of President Adams, was re-elected to the Senate of the United States.

Had the friends of President Adams, on the contrary, supported the nomination of Governor Clinton, he would doubtless have been elected by an increased majority—Mr. Van Buren would not have been re-elected Senator, and a very different state of things from that which we now witness would have resulted. But in political affairs, as in the field of battle, a false manœuvre is generally fatal to the party making it; and in this instance, at least, it will probably be verified.

In this county, (Oneida), Messrs. T. E. Clark, Johnson, and Avery, of the Adams ticket, and Messrs. Savage and Parker, of the Jackson ticket, are declared to be elected. Had correct returns of the votes been made, Mr. Breese, of the Jackson ticket, would have been elected in place of Mr. Parker. The former lost 510 votes in consequence of errors in the returns; but he will doubtless have his seat, if he appeals to the Legislature.

In the western counties, the *masonic* question prevailed over all others; and the anti-masonic tickets have generally succeeded.

Phinehas L. Tracy, Esq. of Batavia, is elected to Congress in the district composed of Genesee and Orleans counties, by a very large majority. He is elected to supply the vacancy occasioned by the resignation of David E. Evans, Esq. and is said to be a decided friend to the national administration.

*State Legislature.*—The Legislature have finally arrived at the second and most important division of their labours. But the Senate have for some time past found it very difficult to keep a quorum present. On Friday se'ennight, several applications for leave of absence were asked, but afterwards withdrawn, on the suggestion that if granted, a quorum would not be left for the transaction of business.

In the Assembly, on Monday of last week, a resolution was received from the Senate, proposing that the Legislature should adjourn on the 26th inst.; but it was disagreed to by an almost unanimous vote of the House. It was said the people expected, and had a right to expect, that the revision, at least of the first and second parts, should be completed at the present session; and that if an adjournment took place, the consequence would be that another extra session would be necessary next year. So it seems that the Assembly are determined that their successors shall find the house warm, when they come to take their seats.

*Great Fire at Mobile.*—A fire broke out in the Mobile hotel, in the morning of the 21st ult. and before it was checked, between two and thre hundred buildings, comprising six blocks of the most business part of the city, and a great proportion of their contents, were entirely destroyed. The loss is estimated at upwards of a million of dollars. Among the buildings destroyed were the post-office, and the office of the "Commercial Register;" but all the important papers in the former, and the principal part of the printing materials of the latter, were saved. It is apprehended that the insurance offices in New-York will suffer severely by this disaster. It is said that the amount of $500,000 was insured in that city.

*Fire in Albany.*—The spacious building on the pier, in Albany, owned by William James, comprising four stores, occupied by M. Brown, J. H. Green, Slacks & Roggen, and F. Van Horne, as store-houses, were destroyed by fire on the 10th inst. with their contents, consisting of grain, hops, &c. The building only was insured.

*The Astor Claim.*—A cause involving the claim of John J. Astor to a large tract of land in Putnam county, sold by the commissioners of forfeitures, was tried before the U. States circuit court, in the city of New-York, last week.—Judge Thompson charged the jury in a clear and forcible manner. His deductions from the testimony and interpretation of the law were in favour of the claim; and the verdict of the jury was for the plaintiff, Mr. Astor. The tenants are defended by the state. The attorney-general required the jury to be polled; but they all answered in favour of the verdict. The value of the property claimed is very great; and as the state gave a bad title to it, she must make it good, or otherwise indemnify the possessors.

*Geneva College—Medical Degrees.*—Chancellor Kent, and Messrs. Emmet and Hoffman, have given opinions, that the medical degrees granted by Geneva College to those who shall study medicine with the Rutgers Medical Faculty of that College, in New-York, are valid. Peter A. Jay has given an opposite opinion.—Legal opinions are generally given in favour of the party asking them; and at most, can be considered only as the best argument which the counsel can offer in behalf of their clients, on the case presented.

*Severe Gale.*—A violent northwest gale was experienced in the city of New-York on Tuesday and Wednesday last. A number of vessels were sunk at the wharves, and several driven on shore in different parts of the harbour. Capt. Atwood, of the brig William Henry, bound to Trinidad, was drowned in attempting to land on Long-Island. We do not observe that any other life was lost. The sky-light of the city-hall was blown off, and lodged on the roof of a house in Cedar-street, and did considerable damage. Several persons were injured by falling slate.

*Snow.*—The Providence (R. I.) papers, of the 11th inst. state, that snow had fallen to a considerable depth in that town, and the sleigh-bells had been jingling merrily about the streets. In the eastern part of Connecticut, it is said to have fallen to so great a depth, as to render the roads impassable to wheels; and at Worcester, Mass. the snow was more than a foot in depth on a level.

*Internal Improvement.*—Twenty-four respectable gentlemen, (says the Steuben County Advocate), of the counties of Cataraugus, Allegheny, Steuben and Tioga, have published an address "to the friends of internal improvement throughout the state." This address is ably written, and will be published next week. The following is the closing paragraph:—

"For the purpose of preventing a recurrence of these evils, and of deliberating upon the propriety of extending our internal improvements, whether in canals or in roads, we respectfully suggest to the friends of the system in the different counties of this state, the propriety of forming a convention, to be held at Utica, on Wednesday the 5th day of December next, by sending delegates to that place, not exceeding in number two for each member of assembly to which the counties are respectfully entitled."

*Disasters on the Lake.*—Information has reached this place of the wreck of the schooners Ann, Capt. Allen, and Farmer, Capt. Attwell, in the late gale on the lake. The Ann went ashore at Long-Point, on the Canada side, nearly opposite Erie, and we learn is entirely lost, together with her cargo, which was composed mostly of salt. Seven persons lost their lives by this disaster, out of thirteen who were on board. The Farmer went ashore about five miles above, in shoal water; and will be got off with little damage. No lives were lost on board of the latter, and we understand that a considerable portion of the cargo, consisting of merchandise, will be saved. The Ann was owned by H. H. Wilcoxen & Co. of Sandusky. The persons lost on board of her, consisted of five passengers, (three ladies, one child and one man), and two of the hands. Amongst the former was a Mrs. Judson, who had been on a visit to her friends at Black-Rock. The names of the other persons we have not been able to learn.—*Buffalo Jour.*

*Arkansas.*—The general assembly of Arkansas territory has met at Little Rock—all the members present. Governor Izard, in his message, expresses an opinion that the territory has a population sufficient to admit it into the Union as an independent state; but the settlements are so sparse, that the officers have not yet been able to complete the census.

*A New York Farmer.*—A farmer in Louisville, St. Lawrence county, has harvested this year more than 600 acres of produce; of which 200 acres were wheat, 100 rye, 80 corn, 50 potatoes, 60 oats, 30 peas, with barley, &c. &c. This same farmer has 100 horses, which he is raising for market.

*Duel.*—The NewYork Statesman of the 26th ult. says—"A duel was fought this morning at Hoboken, between a midshipman and a surgeon, both of the U. S. navy. The latter was killed.

*Sudden Death.*—A man of the name of Abraham Miller, expired suddenly in the office of Mr. Huntington, in this village, on Saturday evening last. A coroner's inquest was summoned, whose verdict was, that he came to his death in consequence of apoplexy, produced by *intemperance.*—*Ithaca pap.*

*ORDINATIONS, &c.*

Over the first baptist church in Portsmouth, N. H. on the 24th ult. Rev. *Baron Stow*, lately editor of the Columbian Star, issued in the city of Washington—more recently in that of Philadelphia.

In Kentucky, Mr. *Samuel V. Marshall* has been ordained as an evangelist, by the West-Lexington Presbytery.

In Calais, Maine, Oct. 10, Rev. *Moses B. Church*, was ordained as an evangelist.

Rev. *Daniel L. Carroll* was ordained pastor of the first ecclesiastical society in Litchfield, Con. on the 31st ult.

Rev. *Tertius S. Clark*, was ordained pastor for the second congregational church in Deerfield, Mass. on the 3d inst.

Mr. *Alanson B. Crittenden* and Mr. *Timothy Stow* were ordained at Durham, Greene county, on the 3d inst.

The new baptist church at Lechmere-Point, in Cambridge, Mass. was dedicated on the 10th ult. and Rev. *John E. Weston* was ordained pastor of the church recently gathered there.

COMMUNICATED.

On the 21st June last, Rev. *Ambrose Eggleston* was installed bishop of the first congregational church of Coventry, (Chenango co.) by the Presbytery of Chenango.

On the same day, by the same Presbytery, Mr. *Nahum Gould*, a missionary to the congregations of Macdonough and Smithville, Chenango county, was ordained an evangelist.

On the 16th of October, by the same Presbytery, Rev. *Luther Clark* was installed bishop of the congregational church of Plymouth, Chenango county.

*MARRIED,*

In Antwerp, on the 12th inst. by Rev. Mr. Platt, Mr. *Stephen D. Wiser*, of Trenton, to Miss *Lucretia S. Copeland*, youngest daughter of Smith Copeland, Esq. of Antwerp.

*DEATHS.*

In New-York, on Wednesday last, *Thomas Addis Emmet*, Esq. aged 65. He was struck with a paralytic affection in the circuit court, about one o'clock on that day, while engaged in an important trial, and expired in the evening. His sudden death is attributed to the uncommon exertion he had made on the preceding Monday, in a long, powerful and eloquent speech in the same court, in the great Astor cause. He was a profound lawyer and advocate, and stood confessedly at the head of the New-York bar; and his death has occasioned a deep feeling in the community.

In Manlius, on the 5th ult. Mr. *Nathaniel Sherwood*, son of Mr. Jacob Sherwood, aged 33. With christian fortitude he bore a lingering and painful illness, and with christian triumph, we trust, his spirit burst the bands of death, and winged its flight to joys immortal in the realms of bliss above. His last moments evinced to every beholder the excellence of the christian religion.

In Schaghticoke, Rensselaer county, on the 10th inst. *John Knickerbacker*, Esq. aged 76 years. It is a remarkable fact, that on the 10th of November last year, at the same hour and moment, his consort, with whom he had lived sixty-one years, also died. His children, the church, and the surrounding country, will long have cause to mourn his death.

In Washington, Geo. Rev. *Alexander H. Webster*, pastor of the presbyterian church in that place.

In Savannah, Geo. on the 1st inst. Rev. *Abiel Carter*, rector of Christ church in that city. His wife died only three days previous.

In Kentucky, Hon. *Daniel P. Cook*, late a representative in Congress from Illinois.

At Lancaster, Pa. on the 7th ult. after a short illness, Rev. *Christian Frederick Ludwig Endress*, D.D. He was born March 12, 1775, and came to Lancaster, Oct. 6, 1815; since which time he has performed the duties of pastor of the German Lutheran congregation of that city, in a manner which endeared him to his flock.

At Lexington, Mass. on the 29th ult. Col. *William Munroe*, aged 86. Col. M. was orderly sergeant in the battle of Lexington, April 19, 1775, the commencement of the revolution.

At Williamstown, Mr. *Peter S. Putnam*, youngest son of Gen. Israel Putnam, of revolutionary memory.

At Tinmouth, Vt. Lieut. *N. Crampton*, aged 84. He was the second man, after Col. Ethan Allen, who entered the fort at the taking of Ti conderoga.

At Portsmouth, N. H. Hon. *Daniel Humphries*, U. S. attorney for the district of New-Hampshire, aged 88. Mr. H. was a native of Connecticut, and graduated at Yale College in 1757.

At Westport, Mass. *Elizabeth Hicks*, in the 101st year of her age.

At Camden, S.C. on the 16th ult. Rev. *Raynolds Bascom*, aged 37; pastor of the presbyterian church, and principal of the academy in that place, formerly of Chester, Mass.

At Philadelphia, Rev. *Thomas Griffin*, pastor of the baptist church in New-Market street, in that city.

At Clarendon, Vt. on the 23d ult. Dr. *Samuel Shaw*. He was several years a member of Congress from Vermont.

In Aberdeen, Scotland, Mr. *John Stewart*, professor of Greek in Mareschal college, aged 77.


## Clinton Female Seminary.

THE winter term of this Institution will commence on Thursday the 22d of November next. The School continues to be under the direction of the Misses Royce. Terms as usual.

Music is taught by Miss Philomela Rollo. Tuition, with the use of the Piano, exclusive of the other branches, $12 per quarter.

*Clinton, Oneida Co. Oct.* 31, 1827. 45w4

## Parmele & Brayton,

*No.* 106, *Genesee-Street,*

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

## Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

## Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

*N. B.*—Cash paid for Ox Horns.

*Oct.* 23, 1827. 43

## New Publications.

HASTINGS & TRACY, No. 40, Genesee street, have just received—

The Atlantic Souvenir, a Christmas and New-Year's Offering, for 1828.

Ackermann's "Forget-Me-Not," with splendid engravings, for 1828.

Carter's Letters from Europe, comprising the Journal of a Tour through Ireland, England, Scotland, France, Italy and Switzerland, in the years 1825, '26 & '27, 2 vols. 8vo.

Mignet's History of the French Revolution—from 1789 to 1814, 1 vol. 8vo.

Dr. Beecher's Sermons on Intemperance.

The Pastor's Sketch-Book, or authentic Narrative of real Characters.

Clio, by J. G. Percival, No. 3. *Also*—

Scott's Family Bibles, a new edition, which will be sold low for cash.

The Literary and Scientific Class-Book, embracing the leading Facts and Principles of Science, illustated by engravings. ☞ This work has received the approbation of some of the first literary publications in the country. Its object is to raise the standard of school education. It is in general use in the schools of the eastern states.

Adams' Arithmetic, a new & improved edition.

*Utica, Nov.* 20, 1827.

## Consumptions, Coughs, &c.

*Butler's Vegetable Indian Specific,*

FOR the cure of Colds, Coughs, Consumptions, Spitting of Blood, Asthmas, and all Disorders of the Breast and Lungs.

The Vegetable Indian Specific has stood the test of experience, and proved itself the most valuable remedy ever discovered for the cure of Coughs, Colds, Asthma, and all diseases of the Breast and Lungs, leading to Consumption.

Among the numerous testimonials in the possession of the proprietor, is the following

*CERTIFICATE:*—

I, Samuel Moore, do hereby certify, that for upwards of a year, I was severely afflicted with a pain in my breast, accompanied with a very bad cough and shortness of breath, and every indication (in the opinion of a physician) of approaching consumption. After passing through a course of medicine, and finding no relief, I was induced to make trial of Butler's Indian Specific, and the use of one and a half bottles completely restored me to health; and I have remained so ever since, being upwards of a year.

*May* 10, 1827. (Signed) S. MOORE.

The celebrated Dr. Cullen has taught, that "our first attention should be employed in watching the approach of disease, and preventing its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought to be carefully attended to."

The Specific is obtained by extraction from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the nerves, after the manner of an anodyne. Consequently the obstructions of the chest and the lungs, which constitute the disease, particularly need its use. It promotes expectoration, which is so constantly called for; and while it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This Specific may always be given in safety. It is mild, pleasant to the taste, and is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill of directions contains a detailed account of this disease, in all its different stages, and will be accompanied with the signature of the proprietor in red ink.

It is offered for sale, by WARNER & HARVEY, (only), Genesee-st. *Utica.* 47

## "WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"

*No.* 62, *Genesee-Street,*

## Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

## NEW GOODS,

*At the NEW BRICK STORE, corner of Genesee and Fayette streets.*

THE Subscribers having formed a connexion in business, under the firm of

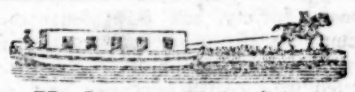
## Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

*Also*, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S.fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

*October* 9, 1827. 41



## Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

## Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—

Hart, Herrick & Co. *New-York.*
Douglass & Dunn, *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

## Poetry and Music.

"KINDLED ONLY AT THE SKIES."

### SACRED LYRIC.

BY JAMES EDMESTON, LONDON.

Where can I go from *Thee*,
All present Deity!
Nature, & time, & thought, thine impress bear:
Through earth, or sea, or sky,
Though far afar, I fly,
I turn, and find thee present with me there.

The perfume of the rose,
And every flower that blows,
All mark thy love, in clusters of the vale:
The corn that crowns the fields,
The fruits the garden yields,
Proclaim the bounties that can never fail.

The vapour and the cloud,
The thunder bursting loud,
Speak of thy majesty in words of flame:
The ocean, as it roars,
Lashing the rocks and shores,
Declares from what a mighty hand it came.

The vasty globes that roll,
Each on its own firm pole,
Through all the boundless fields of space alone,
Prove that indeed thou art
The life-wheel and the heart
Of systems to our little world unknown.

From thee I cannot fly;
Thine all-observing eye
Marks the minutest atom of thy reign:
How far soe'er I go,
Thou all my path wouldst know,
And bring the wanderer to this earth again.

But why should I depart?
'Tis safety where thou art;
And could one spot thy being hold,
I, poor, and vain, and weak,
That sacred spot would seek,
And dwell within the shelter of thy fold!

### TEACHERS OF CHURCH MUSIC.

We have often alluded to the importance of piety and good morals among teachers of church music, and have dwelt at length on the necessity of carrying religious influence into singing schools. A brief remark or two on the other qualifications of teachers may not be altogether unacceptable at this season of the year, when schools are about being instituted.

1st. For the purpose of teaching the first rudiments, with a few very plain tunes, the man who sings well—is familiarly acquainted with the common rules of psalmody, and possesses the faculty of inculcating what he knows, as well as that of regulating his school and preserving order, may in general be supposed to possess the requisite qualifications. Such persons will sometimes succeed better with *beginners*, than more distinguished musicians would; for the latter are seldom sufficiently patient to do entire justice to a school, who, of necessity, are continually plying their susceptibilities with jargon, instead of music.

2d. To carry a school beyond the measure of improvement above alluded to, it is necessary that a teacher should be somewhat further advanced in the rudiments, and at least practically acquainted with the force and meaning of language both in poetry and prose. He should be a fluent reader, and one who has a good, distinct, forcible and expressive enunciation in singing, with the faculty of inculcating with facility all that he knows.

3d. The teacher last mentioned might with propriety succeed the other in the same school, at the return of the usual period of engagement. But to invert the order of succession, would be to unlearn what had been in the first instance acquired; and to employ either of these teachers for a great length of time, would be attended, in most cases, with similar consequences; for when a school have fully acquired all that the teacher has to communicate, the next step is to go backwards, in a perpetual declension. In some cases, however, the teacher's own progress in practical skill is found to prevent the evil.

4th. To go one step further in the art seems necessary, to secure the highest purposes of the institution. Here recourse must necessarily be had to a teacher of eminence—one who fully understands the language both of poetry and of song, and who has cultivated susceptibilities, a feeling heart, and refined taste in other things besides music. Such a teacher as this can seldom be found at the present day; and this is one of the reasons why so little progress is made in the art.

## Miscellaneous.

*From the Religious Intelligencer.*

### SEEK FIRST THE KINGDOM OF GOD.

Example.—Dea. Solomon Goodell, who died at Jamaica, Vt. in Sept. 1815, furnished a most remarkable case of christian liberality. He pursued a course of charity as a business for life, with a laborious perseverance, and a perseverance as rare as it is honourable.

For many years he was in the habit of giving $100 a year to the Connecticut Missionary Society, and $50 yearly to the Hampshire Missionary Society. He often gave $50 at a time for other objects connected with christian charity, and many smaller donations.

When the American Board was formed, he did not wait for an agent to visit him; but called on Dr. Lyman, of Hatfield, at a distance of more than 50 miles, to say that he wished to subscribe $500 for immediate use, and $1000 to the permanent fund. He would pay $50 as earnest-money, and forward the remaining $450 as soon as he could raise it; and would pay the interest annually upon the $1000, until he could pay the principal. This he complied with, and just before his death he transferred mortgage securities amounting to the $1000, and $1059 37 over. Besides this, he made intermediate donations, amounting to $1000 more. At one time he brought to Dr. Lyman the sum of $465. After the money was counted, Dr. Lyman said to him—"I presume you wish to have this sum endorsed on the note of $1000." "O no," was the reply, "I believe that note is good yet. This is a separate matter, to be sent towards repairing the losses of the baptist missionaries at Serampore." He regretted that he had not been able to make it up $500, but perhaps he should do it still before long; and said, that if any of the bank notes proved to be less valuable than specie, he would make up the deficiency.

These were not the doings of a man of princely fortune, but of one of the plainest and most laborious class of Green mountain farmers. His house was comfortable; but, with the farm on which it stood, was worth less than $1000. His whole property never would have sold for $5000. All his money was procured by severe personal labour, or saved by strict frugality, or received as interest on small sums lent to his neighbours. When taking a journey of 50 miles, to pay over $465 of his hard earned property for the circulation of the scriptures on the other side of the globe, his whole appearance indicated that he was in the plainest class of laborious farmers. His wearing apparel, when he died, did not equal in value what is often paid for a single garment, by persons who *cannot* afford to expend any thing in the way of charity.

He had made what he thought a suitable provision for his children, as he passed through life; and by his will left his wife such a portion of his estate as was satisfactory to her, and then made the Board his residuary legatee, with the expectation that the property left to the Board would not be less than $1000.

He lived and laboured for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the mere temporal prosperity of millions. The world may talk of greatness. But what is the greatness of the poet, the orator, the warrior, the statesman, or even of the patriot, compared with this? The only question to be asked, is, whether, when he appeared before the tribunal of that Saviour whose cause he held so dear, he was *blamed for doing more than his duty.*

*From the Anti-Universalist.*

### A REVIVAL.

Mr. Editor—Believing that a simple narrative of a revival of religion occasionally in your paper, would render it more useful to some, I take the liberty to send you the following. If you would give it a place, I should be gratified, as I have not, to my recollection, seen an account of it in any public paper.

This good work of the Lord took place some time since, a considerable distance east of this town. Previous to its commencement, the state of religion in general was quite low; the forms, it is true, were kept up in some measure, but the spirit had nearly departed. There were, however, a few pious persons, who were not easily dishcartened. They were accustomed to meet for the purpose of praying for blessings upon themselves and their degenerate friends and neighbours. Thus persevering, they looked for better days; nor were they disappointed. The Lord was pleased to hear from his holy habitation, and to visit them in a very powerful manner. His believing children were quickened by his Spirit; the flame spread, and in less than two days, a large number were converted to God. As the place seemed for a long time to have been given up to its evil genius, and had become grossly wicked, these gracious displays of the power of God's Spirit caused, as might be expected, no small stir among the people. They collected from all quarters to see what this new thing was, and were, as is usual on such occasions, soon divided in opinion respecting it, the one party believing it to be the power of God, while the other were bold to ascribe the whole to the agency of the devil, or something else very foreign in its nature from any divine influence. It is true, the zeal of the people of God, under the influence of the good Spirit, led them to proceed in a way which cold theorists would call disorder, and from which some took occasion to speak reproachfully; but I believe that every person enlightened by the Spirit of God, would heartily approve of their whole course of conduct, whatever opposers might say against it. Blessed be God, the work was not stopped by the opposition raised against it. May revival succeed revival, till the whole earth shall be covered with the knowledge of God. By the way, lest this revival should be ridiculed as "a mad excitement," a "scene of mere delusion," I would just observe, that this took place at the day of Pentecost; a more full account of which they may find in a little volume lately printed, and in that part of it, entitled, "Acts of the Apostles;" a perusal of which I would strongly recommend to those who oppose revivals, and still profess to believe the bible.

Your's, &c. S. M.

*From the Boston Recorder & Telegraph.*

### THE INDIANS OF THE U. STATES.

RELIGION.

On the Illinois river, 280 miles from its mouth, there is a rock whose top resembles the figure of a man. The Pottawattamies, in passing this rock, stop and spend some time in acts of devotion. The Penobscot Indians still believe that the summit of Mount Katahdin is the residence of a being of fearful power, named Pa-moo-la. But all these spirits, whether good or bad, are under the control of the great *Manit, the Master of Life.*

Unlike most other people, they have in general no regularly appointed priesthood, (with the exception perhaps of the Shawanese), no periodical seasons of worship, and no established forms of religion. The Powas, who have been sometimes mistaken for priests, and who pretend to have intercourse with the invisible world, were physicians and jugglers rather than ministers of religion. Whenever there was occasion for a religious solemnity, the head of the family, or if it were public, some venerable chief of the tribe, offered the sacrifices and conducted the ceremonies, which were few and simple, and such as the occasion suggested. All their worship proceeded on the principle, that the Great Manit is a spirit, who cannot be imposed upon by the mummery of external ceremonies. The seasons of sacrifice, were the time of planting, harvesting, the commencement and close of a hunt, a warlike expedition, &c. They also sometimes offered sacrifices to the evil spirit, to prevent his doing them harm; but it is doubtful whether they ever made him an object of religious homage.

Their ideas of a future state corresponded with their habits of life. Those who were entitled to future rewards, would wend their way to a delightful country far in the west, blooming in eternal spring, rich in forests, abounding with game, and watered by magnificent rivers well stored with fish, where they would find every thing to delight them without labour or fatigue. But after death they have many perils to encounter before they reach the end of their journey. There is a river to cross, in which many perish; there is a fierce dog to be met, from which they with difficulty defend themselves; there is a place of suffering, where they must expiate their faults; but after they have been sufficiently tried, the Great Spirit puts them into the good road, and then they soon arrive at the happy land of their eternal residence. Such is the reward of those who have been good hunters, brave warriors, victorious over many enemies, and fortunate in every enterprise. But the mean spirited, the cowardly and the base, lose their way when they attempt to find this delightful region, and continue to wander about in a dark, narrow, crooked road, where they meet with nothing but miry swamps and deceitful bogs, and finally sink down overwhelmed with vexation, disappointment and despair.

The idea of the Chippeways, though of the same general nature, is sufficiently curious to deserve particular notice. "They imagine that after death, they shall inhabit a most beautiful island in the centre of an extensive lake. On the surface of this lake, they will embark in a stone canoe, and if their actions have been generally good, they will be borne by a gentle current to their delightful and eternal abode. But if their bad actions predominate, the stone canoe sinks, and leaves them up to the chin in water to behold and regret the reward enjoyed by the good; yet eternally struggling, but with unavailing endeavours, to reach the blissful island from which they are forever excluded."

The Indians entertained one idea, which, considering that they were all warriors, is quite unaccountable. All who died a violent death, even in war and in the service of their tribe, are supposed to have no intercourse in the future world with other souls. Consequently their bodies are not put in the common place of sepulture, and they have no part in that solemn ceremony repeated every eight or ten years, of depositing all, who have died during that period, in a public place of interment. Those who have been taken captive and tormented in this world, will be tormented in a similar manner in the next. "Therefore, they linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from a thirst of vengeance, they are careful to strike every place around them with a staff, and to utter such terrible cries as may force them to depart."

From their warlike habits, we should suppose with them, as with the ancient Scandinavians, those who had been slain in battle would have the most honourable situations in paradise, instead of being excluded and given over to tormentors. This view of the subject makes their courage appear truly wonderful; though it may help to explain the reason why they, with all their bravery, always paid such particular attention to the duty of self-preservation.

KATAHDIN.

### UNIVERSALISM.

The Philadelphian contains the following extract of a letter from a friend, concerning the late meeting of Mr. Campbell and Mr. Kneeland, at Schooley's Mountain:—

"In consequence of some publications scattered through Mr. Campbell's congregation by a Universalist, who lives on Schooley's mountain, Mr. C. thought it prudent to tell his people, that on the 13th of September he would preach on the doctrine of universal salvation. On making this determination known, handbills procured from New-York were pasted up, announcing that Mr. Kneeland would preach at the same time and place, and utterly demolish Mr. C.'s argument and theological system, &c. &c. The morning arrived, and with it at least three thousand assembled on the mountain. Mr. C. could not get into the church, but was elevated on a scaffold at the door, and preached a powerful sermon of more than *two hours* long. During this time Mr. Kneeland sat before him, with several Universalists from New-York; and Mr. ——, the editor of a universalist paper, wrote the whole time. Some of these were laughing and sneering; yet in the midst of all this army of the enemy's forces, the intrepid soldier of the cross remained unmoved. Indeed, so powerful and convincing was the sermon, that three-fourths of the people went away without waiting to hear Mr. K.; and such was the disappointment of the remainder, that they continued to drop off, one by one, until the wary old gentleman, afraid of being left without an audience, saw fit to stop short in the discussion.

"A most salutary influence has been the result of the above, and it is hoped that many have been taken from the "snare of the devil," into which they had fallen. "*Magna est veritas, et prevelebit.*" S.

MALTESE LANGUAGE AND LITERATURE.

The Maltese language is essentially a corruption of the Arabic; not more than one-tenth of the words being derived from any other source. There is no Maltese alphabet; and the few that can read Italian, understand it much as we do the Latin. The ignorance of these people is one great obstacle in the way of benefitting them by means of bibles and tracts. Hence if they are taught, it must be principally by oral instruction. We are happy to learn, therefore, (by a letter from Malta,) that a grammar of that language is now printing, if not already completed, at the press of Rev. Mr. Jowett, of the Church Missionary Society, and under his immediate care. The author is a Maltese, but makes use of the Italian alphabet. A Maltese dictionary is also prepared, and will go to press as soon as the grammar is completed. These works will furnish facilities for becoming acquainted with the Maltese language, such as missionaries have never yet enjoyed.—*N. Y. Observer.*

PATIENCE.

It is recorded that an Emperor of China once making a progress through his dominions, was accidentally entertained in a house in which the master, with his wives, children, daughters-in-law, grand children, and servants, all lived together in perfect peace and harmony The Emperor, struck with admiration of the spectacle, requested the head of the family to inform him what means he employed to preserve quiet among such a number and variety of persons. The old man, taking out a pencil, wrote these words: "Patience, patience, patience."


**New Goods again.**

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

**Fashionable Goods,**

which they respectfully invite the public to examine.

*Utica, June* 18, 1827. 25tf

**Drugs, Medicines, &c.**

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

*February* 3, 1827. 3tf

**NEW GOODS.**

**No. 36, Genesee Street.**

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

**WINES & TEAS.**

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

*Utica, June* 23. 83 Genesee Street.


**Expiration of the Time for redeeming Lands sold for *TAXES*, in 1826.**

COMPTROLLER'S OFFICE, *Albany, Oct.* 17, 1827.

PUBLIC notice is hereby given, That the time for redeeming the Lands sold for County Taxes, and the United States Direct Tax, and Assessments for making Roads, will expire on the 27th day of April next; and that unless the Lands sold by the Comptroller at his last sale, (in 1826), are redeemed on or before the said 27th day of April next, they will then be conveyed to the purchasers.

W. L. MARCY, *Comptroller.*

☞ Lists of such Lands in each county, as had been sold, and were not redeemed at the date of the above notice, have been transmitted to each County Treasurer, whose duty it is to publish the same in one or more papers in the county of which he is Treasurer. Those interested are referred to such lists, to ascertain if their lands have been sold, and remain unredeemed. 43w6


FOR SALE—CHEAP,

**A Valuable FARM.**

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

*Herkimer, Sept.* 10, 1827. 37tf

**NOTICE.**

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, April 11, 1826 9tf

**SWAIM'S PANACEA,**

FOR THE CURE OF

*Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.*

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

**WARNER & HARVEY.**

Who are now receiving a large and excellent assortment of

**Drugs & Medicine,**
**Dye Woods & Dye Stuffs,**
**Paints & Oils,**

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

**Dr. Chambers' Remedy for Intemperance.**

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
*Public Administrator, &c*

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
*Successors to Dr. Chambers.*

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica. August* 28, 1827.



TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.